PACIFIC
Theological Seminary,
2-6-1

THE PACIFIC

OL. LXIV SAN FRANCISCO AND BERKELEY, CAL., MAY 20, 1914. No.

Pac Theo Sem
Reading Room

THE POET AND HIS SONG.

A song is but a little thing,
And yet what joy it is to sing;
In hours of toil it gives me zest
And when at eve I long for rest,
When cows come home along the bars,
  And in the fold I hear the bell,
As night, the shepherd, herds his stars
  I sing my song and all is well.

There are no ears to hear my lays,
No lips to lift a word of praise;
But still, with faith unfaltering,
I live and laugh and love and sing,
What matter yon unheeding throng?
  They can not feel my spirit's spell.
Since life is sweet and love is long,
  I sing my song, and all is well.

My days are never days of ease:
I till my ground and prune my trees,
When ripened gold is all the plain,
I put my sickle in the grain.
I labor hard, and toil and sweat,
  While others dream within the dell;
But even while my brow is wet,
  I sing my song and all is well.

—Paul Lawrence Dunbar.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor

517 N. Lake Street.

Special Departmental Contributors.

J. W. Buckham—Current Thought and Literature. A. W. Palmer—Social Service. G. W. Hinman—Missions. A. B. Patten—Young Peoples' Work. J. B. Orr—The Sunday School.

THE SHOE PINCHES A METHODIST FOOT THIS TIME.

Under the caption of "Denominationalism and the Country Church," a pastor of a Methodist Episcopal Church writes in the Northwestern Christian Advocate in a way which we would like to see imitated to considerable extent on the Pacific Coast. Our Methodist brethren have been slow to awake to the evils of a denominationalism which overcrowds not only villages, but towns and cities, and does immeasurable damage to the cause of Christ. Only two weeks ago we heard of the determination of a Methodist district superintendent to establish a church in a small town well cared for now by the Congregationalists. One of our field workers who had been consulted by the pastor of our church is hoping to bring about a different determination through Bishop Hughes.

As one of the things going to show that the Methodists in the East are awakening to these deplorable evils we quote the communication to which reference has been made:

"As a country pastor, I find that excessive denominationalism is a serious hindrance to effective work. If a church in the open country (or village) is to be aggressive it must necessarily have the united effort of the Christian people in the immediate vicinity. But what usually occurs? When Mr. A., who is a Presbyterian or Lutheran, or Baptist, as the case may be, moves into a neighborhood where the community church happens to be Methodist, instead of uniting with the community church, he retains his membership in his former home church. Or when a Methodist moves into a locality where the community happens to be Presbyterian, he still holds his membership with the Methodists. What is the result? In the average rural parish there are a considerable number of professing Christians who—shall I say it—stubbornly refuse to unite with the local congregation, thus refusing to give it their moral support, merely because it is not of their denomination. Last year on my circuit, I had at least forty adults, professing Christians, who refused to unite with the Methodist church, even though churches of their own denominations were miles away. On my present rural circuit I have many people in the immediate neighborhood, supporting other congregations, from seven or eight to four hundred miles away.

"If the rural church is to be a vital factor we must learn to worship Christ and not denominations. I contend that one should belong to the community church (if there be only one) whatever that may be. We must learn to be Christians first and Baptists or Presbyterians afterward. If the Federal Council could devise some means of educating people along this line, it would help the so-called 'country problem.' It might even add to the deluge of special Sundays when the question of denominationalism versus Christianity could be considered."

We are glad to be able to state that for several years editorials deploring this sectarian spirit have appeared occasionally in the Western Christian Advocate, published in Cincinnati, and in the Northwestern, of Chicago; but we have no remembrance of ever having seen any in The California Christian Advocate during the twelve years that it was edited by Dr. Bovard, who was given a missionary secretaryship a few months ago, and is now located in Philadelphia. Perhaps his successor will make an advance in this respect A word now and then will serve to restrain ministers who are too anxious to make a record; and it is one of the promising signs of the times that denominational papers are declaring against this evil in ever-increasing numbers and much more frequently than they were a few years ago.

That which we have quoted shows that it is a Methodist foot which the shoe pinches in this Illinois case.

If several hundreds others were to get pinched there might be enough printed in the denominational papers to root out of yet more heads that ill-founded idea that no community is properly churched until it has a Methodist Episcopal church. Twenty years ago we heard that everywhere. Twenty years hence it will be heard no more anywhere.

"TELEPATHY OF THE CELESTIAL WORLD.

In a new book with the title, "Telepathy of the Celestial World," the Rev. Dr. Horace C. Stanton, of Philadelphia, takes the position that psychic phenomena here in this earthly life is a foreshadowing of our transcendent faculties hereafter.

Dr. Stanton starts with the phenomena of telepathy and declares that it is a **fact**—no more to be questioned than are the phenomena of sound, light, and electricity, and communication between men by these latter principles; that the work of the Psychic Research Society has "proved that such psychic communication between two minds, inexplicable by any recognized physical laws, apparently independent of any physical medium, force, or principle, may occur with perfect ease and absolute instantaneousness, though the two persons between whom the message flies are separated by the diameter of the globe."

The ability to transmit and receive these psychic communications becomes greatest during those crises which most nearly resemble death and at death itself, says the writer. For, as the soul is going out into the higher state its psychic power and susceptibility are most noticably increased.

Dr. Stanton cites many well substantiated instances of telepathy, and this makes his book one of much interest and value as to this earthly phenomena.

The purpose of the book is not, however, to lead the reader merely over this ground, but to substantiate the author's position that these things do but foreshadow the fuller psychic activity hereafter—these rudimentary communications being merely an earnest of that which is to be on the other plane of existence.

Writing concerning visions, Dr. Stanton says that they are in no sense material: "There is no tenuous or ethereal substance underlying them, or connected with them in any way whatever. They have no more materiality than has the dream-figure of one man seen by an other in his sleep. They are simply evolved by the mind of the percipient and exist only in that mind. The vision not only exists solely in the mind, but it may exist solely in the mind of a single person in a large roomful. The one particular percipient to whom the psychic vision was transmitted, may be the only one who sees it. Other persons all around him see nothing. These other persons may posesss telepathic susceptibility. And the percipient proper, whose whole mind is absorbed by it, tries to point it out to them. But he can by no means make one of them detect the first trace of it. The vision was not transmitted to them, and the telepathic message never reached their minds. Exactly as in the telepathic visions of Scripture, in the case of the angelic appearances to Joseph in his dreams, there is no indication that Mary or anyone else ever saw the angel or understood his message. And later in the temple only Paul saw the vision of Jesus and understood his communication. So it is usually, though not always with these spontaneous visions."

Nevertheless, says the author, these telepathic visions actually occur. "That one human being may appear to another in vision is as certain as that the first person may appear to the second in actual presence.' The person who appear to the second in actual presence." The person who some crisis or other experience similar to those in which other kinds of telepathic messages are sent.

Concerning those instances in which it is said friends long gone into the spirit world have appeared to dying persons, Dr. Stanton writes: "The departed soul is not actually seen. He has no body that can by any possibility be seen. He is a disembodied spirit. But he simply flashes a vision of himself into the mind of his dying friend."

Concerning other appearances, the author writes: "The explanation of these phenomena is very easy, being the same as that of such circumstances when they attend the appearance of a telepathic vision whose agent is still in the flesh It is simply this. The agent thinks of himself as doing these various things, or thinks of these things as done in connection with himself. This conception is transmitted to the mind of the percipient. So he thinks of the agent as doing these things, or of these things as done in connection with that agent. For all these phenomena exist solely in the mind of the percipient. The door, which during the continuance of the vision seemed to open and shut, is discovered in fact to have been locked all the time. The furniture that seemed to be moved is found to be exactly where it was before the psychic manifestation occurred. There has been absolutely no change in or impression upon any material thing of these phenomena. The whole manifestation, with all its attendant circumstances, is merely an experience in the mind of the person who beholds and hears it."

All in all, the author concludes that telepathic communications from spirits in the other world, including ideas, expressions of feeling,motor impulses, personal visions and sensory impressions of both sight and sound are just as credible as those from spirits still tabernacling in the flesh—now indisputably established, and that they are as readily explicable on scientific principles. They come, he says, in a great variety of events and conditions. "The husband in the unseen world is thinking about his wife who is tarrying below. Or the wife is plainly interested in her bereaved husband. The heart of the father or mother is yearning over the surviving daughter or son; or the sister or brother here below is still an object of affection."

When the author comes to the consideration of celestial telepathy, after full presentation of the phenomena in this life, he asks: "Will any Christian psychologist for an instant believe that in the coming life these psychic endowments are to be lost? Even from the standpoint of science it must be held that human minds are to have at least as much power in the other world as here. And science exhibits them as actually using these psychic faculties in that world. But Revelation teaches that we have far higher endowments of this type." And his conclusion is that it is incontestably proved that the dwellers in the world of light possess and employ these psychic powers; that the psychic flash is a medium of communication throughout the vast future life and empire of God. We cannot give here, because of lack of space, the reasoning which leads him to so conclude. Not all of it will be convincing to some of his readers, as will not his reasoning concerning the infallibility of the Bible, and God's method of imparting truth to man. Dr. Stanton goes so far as to say: "By telepathy from the divine mind to the human, was secured inerrancy in the writers of the Bible," while many of the most thoughtful persons today do not believe that they were inerrant.

The telepathic explanation of many occurrences recorded in the Bible will be widely accepted. It will indeed make many things therein more believable. But we cannot follow Dr. Stanton to the conclusion that the new light thus afforded is "confirmatory of the old orthodox system of belief.' Rather are we of opinion that the trend of it is against many of the old beliefs—that it tends to place on a naturalistic basis much that has been held as supernatural, and may ere long modify many old-time interpretation.

This thoroughly comprehensive study is published by the Fleming H. Revell Company of New York, and may be had for $2.00 net.

YOUTH.

You hear Youth laughing down green budding aisles,
You glimpse her dancing limbs, her hair of gold,
The care-free, sweet defiance of her smiles:
For you are old.

But I can see her eyes grey with alarm,
Misty with longings that can find no tongue,
The hooded Future clutching at her arm:
For I am young.

—By Theresa Helburn.

Truth winds a man up, and error will run him down.

A CALIFORNIA PIONEER.

Often Spoken of as "The Maker of San Francisco."

In a genealogical record of Lieutenant Joshua Hewes, a New England pioneer, and of some of his descendants, we find considerable interesting information concerning Mr. David Hewes, a California pioneer. Mr. Hewes is living now at Orange, California, having gone to that part of the state from the San Francisco bay region in 1881. He has there, adjacent to the foothills, a tract of highly productive land, something like a thousand acres, which in parts he has so beautified as to make it one of the attractions for the many visitors to our beautiful sunny Southland. Three hundred acres are in the finest kind of oranges; two hundred and fifty in lemons; seventy-five in olives; thirty in walnuts. There are also great grain fields and meadows.

Mr. Hewes is the owner also of that very artistic and graceful fourteen-story building on the southeast corner of Sixth and Market streets, San Francisco. It is fitting that he should have in this city one of its finest buildings, for he was in early years identified with its upbuilding, and it was here that he laid the foundations of his fortune. To such an extent indeed did the work of David Hewes enter into the making of San Francisco, and into the history of California that we wish to give to the readers of The Pacific some share in the information which has come to us from the pages of the book herein mentioned.

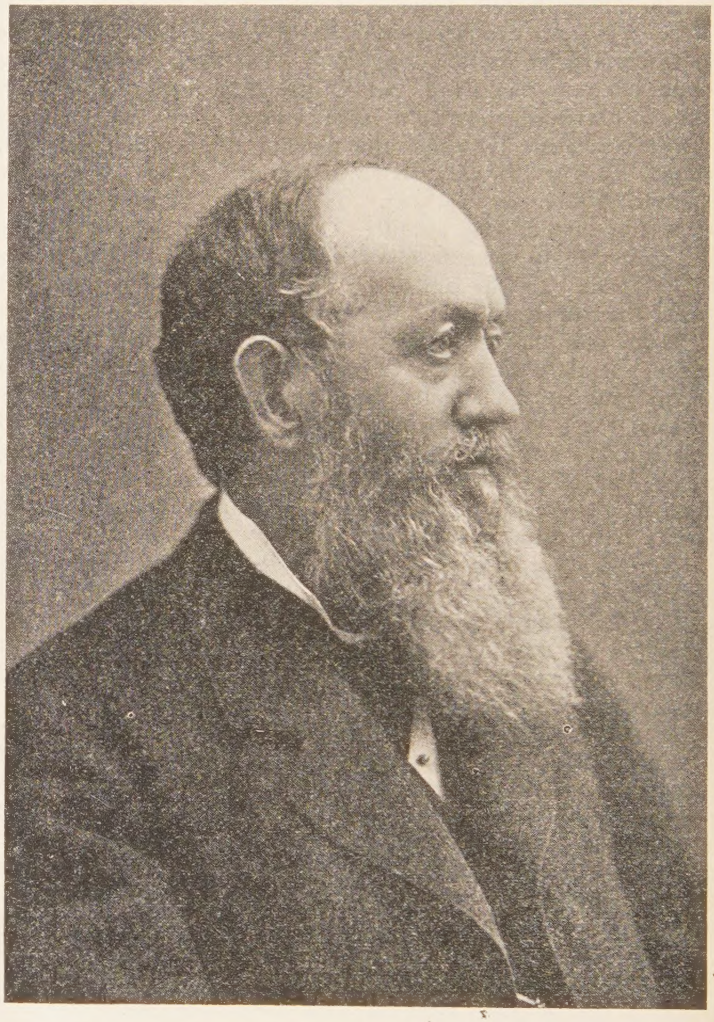
Among the exhibits which attracted particular attention at the Lewis and Clark Exposition in Portland was an old locomotive. It bore the inscription: "Oregon's First Locomotive. Presented to the State of Oregon by David Hewes, a Pioneer of San Francisco, California.—Illustrative of the Development of Commerce up the Columbia River, by the Oregon Steam Navigation Company."

Years before, for the doing of a work in which he was engaged in California, Mr. Hewes had bought the first locomotive built for railroad construction in Oregon, and used along the Columbia in 1863. The sentiment which led to the preservation of Stephenson's first locomotive appealed to him and he kept "Oregon's First Locomotive" long years in storage, and in 1903 presented the historical relic to the state so that it might be perpetually kept among the precious mementoes of her pioneer years.

Mr. Hewes has another locomotive in storage, one called "The Pioneer," which he will present ere long to the state of California, and which will be labeled "California's First Home-Built Locomotive."

In the early history of San Francisco great high sand-hills stretched back from the bay, across lots on which now stand towering business blocks, and the bay crept up to Montgomery street. Much of the grading and filling that has made possible the San Francisco of today was done by Mr. Hewes. When in the fall of 1858 he commenced grading Market street at the corner of Third and Market, the sand hill there was almost as high as The Call building now on that corner. Engines were needed for the work to be done, and they did grand service. It is not surprising that when in 1873 Mr. Hewes completed his final contract—that of filling in San Francisco and Mission bays, he should have such a love for the engine which he built for use in leveling the hills and filling the bays as to conceive the idea of handing it down to future generations so as to link those days forever with the ever unfolding years.

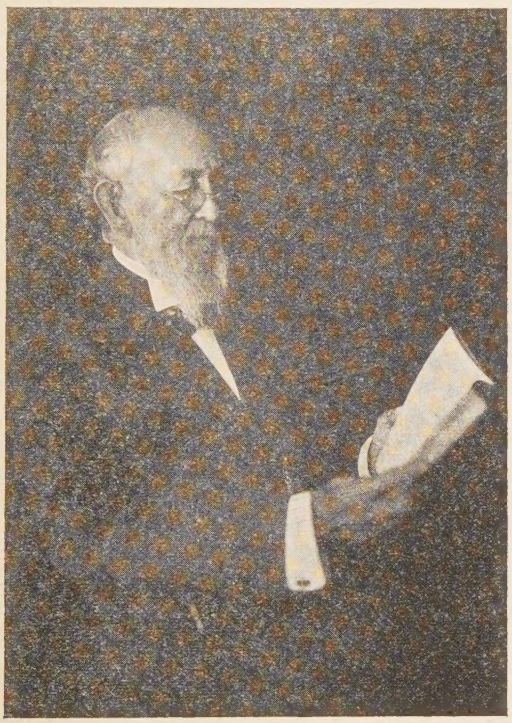
Would that Mr. Hewes had kept his first wheelbarrow! For out of that grew the historical engine. One day in 1853, after coming from Sacramento to San Francisco, where he had been burned out and flooded out of the mercantile business, and financially ruined, he came across a man who wanted a fifty vara lot on the corner of Stockton and O'Farrell graded so that he could build a house on it for his family soon to arrive from the East. Mr. Hughes had no grading outfit. He mentioned the matter to a man who did have a steam outfit, and who was at that time



A Picture of David Hewes as He Looked Some Years Ago.

doing work where the Palace hotel now stands. This man remarked: "Pitch in and grade it, Mr. Hewes; you can do it; you can get Chinamen at $2 a day while you would have to pay an Irishman $4." Could he do it? A young man at Phillips Academy at Andover, he had met his expenses by being care-taker of the buildings of the Abbott Female Seminary; during vacations he sawed wood for the boarding house. While in Yale College he secured, during one vacation one thousand subscriptions in thirty days for Peter Parley's magazine, netting thereby $400. The galvanized iron buildings which he had ventured to ship in 1849 around the Horn to California when he had no thought of coming here himself had proved a profitable in-

vestment, as had also his Sacramento business until fire and flood came. The grading suggestion took root. A wheelbarrow and a shovel were bought from Hawley & Co., and a contract entered on which gave him a profit of $600. The one Chinaman was increased soon to ten and then to twenty, and shovels and wheelbarrows multiplied also. A little later, with a capital of only one thousand dollars and about twenty-five wheelbarrows and handcarts and shovels he secured from the city a contract which required for its faithful performance a bond of $40,000. Through the friendly aid of the man who had suggested the wheelbarrow and shovel he got the necessary equipment in horses, carts, etc. The engines came later as they were needed, and then for years and years on the streets of San Francisco there was no outfit of any kind more familiar than



David Hewes in Recent Years.

that of David Hewes, "Steam Paddy and Railroad Contractor."

Knowing his experience in construction work Mr. Hewes was asked by the historical five—Stanford, Hopkins, Huntington and the two Crockers—to join them in building the Central Pacific railroad. But he preferred to hold to the mortgage which he had on the sand hills and bays of San Francisco. He it was, however, who furnished the gold spike and the polished laurel tie which were used in uniting the Central Pacific and the Union Pacific—the spike bearing among other inscriptions the words: "May God continue the unity of our country as this railroad unites the two great oceans of the world." This spike, the shovel with which the first shovelful of dirt was turned, the silver hammer presented by Nevada and used in driving this golden spike, are preserved in the Stanford Museum. The tie for which the railroad company was one offered $3,000 was burned in the great conflagration in San Francisco on the 18th of April, 1906.

While in Sacramento Mr. Hewes led in the raising of money with which to build a Congregational church, soon after the arrival there from the East of the Rev. J. A. Benton, to whom on the first Sunday after his own arrival in Sacramento he had listened as he preached under a great sycamore tree. Interested in Sunday-school work at Andover, organizing the first school at Lawrence, Massachusetts, he brought with him, as something he thought would be needed in California, a well-selected Sunday-school library, which he gave to the church in Sacramento.

In San Francisco he was a member of a Congregational church, situated on Greenwich street, near Telegraph hill, of which W. C. Pond was pastor before going to Downieville. Later, for convenience in attendance, he identified himself with the First Presbyterian Church, and so continued up to 1877, when he moved to Oakland and united with the First Presbyterian Church there, whose pastor was Dr. Eells, who had been pastor of the First Presbyterian Church in San Francisco while he was a member.

When Mr. and Mrs. Hewes went to Southern California in 1881, they led in the organization of the Presbyterian Church at Tustin not far from their new home, and of that church he is a member yet today at the age of 92. Mrs. Hewes entered into the other life in 1887. In 1889 he was married to Anna M. Lathrop, a sister of Mrs. Leland Stanford, who passed to the higher life in 1892.

A biographical sketch in this genealogical record touches upon many interesting events.

For instance, considerable of the outfit which he used in the construction work in San Francisco was sold to Henry Villard and was used in the building of the Northern Pacific railroad in the Pacific Northwest. We find mention of that historical episode, the humiliation of the Rev. Dr. Scott of Calvary Presbyterian Church, who was forced to bow to the flag which he had dishonored by his secession sympathy. We are told that to Frederick Billings was due to considerable extent the suppression of the secession sentiment in California which for some time threatened trouble here. Mr. Hughes was a member of the board of trustees of the academy founded by Henry Durant in Oakland, out of which sprang the College of California, which became later the nucleus of the University of California.

Among the gifts by Mr. Hewes to educational institutions are the picturesque bell tower and the chime of bells at Mills College. In the museum in Golden Gate Park, San Francisco, there is to be seen a state coach of massive and sumptuous construction. It was built in Paris for the Spanish Ambassador to France. The royal arms of Spain are enameled on its panels. Mr. Hewes and Senator Stanford purchased it in Paris more than half a century ago. When it reached San Francisco it was by far the grandest equipage ever seen in this city. It carried General Grant about in San Francisco when he was on his tour around the world, and President Hayes rode in it also.

Among the fellow-students of David Hewes in Phillips Academy at Andover was George Moare who became later the first beloved pastor of the First Congregational Church of Oakland and who in that church and in Pacific Theological Seminary built himself and his divine Master, whose he was and whom he so grandly served, into the on-moving life of California.

The class in Yale of which he was a member, that of 1852, had many members who have risen to distinction—among them Daniel Coit Gilman, at one time president of

the University of California, and who later achieved remarkable distinction as the president and builder of Johns Hopkins University.

Mr. Hewes was in San Francisco and Oakland last week, and attended the graduation exercises at Mills College. Last Friday was his ninety-second birthday. We congratulate him on his long and useful life and on the part he has had in California's development!

THE CHURCH REDISCOVERING HER MISSION.

One cannot return to the East, for however brief a time, without noticing how Western it is becoming, just as he cannot live on the Pacific Coast long without noting how Eastern it is growing to be. In other words America is becoming more American—or, shall we way, more European? As a people we are advancing or retrograding together. Which?

Commercialized education, Hearst literature (?), Paris fashions, race prejudice, inordinate advertising, slang, gum-chewing, joy-riding, dancing—are they not everywhere? Yes, and so—it is but fair play to say—are new high school buildings, public libraries, charity days, suffragette parades, city managers, out-of-door playgrounds, go-to-church Sundays and social settlements, who will strike the balance and tell us where we are?

One phenomenon is now particularly prominent the country over, and that is the dominance of the pleasure-seeking habit. Pleasure-seeking is one thing; pleasure-finding is another. Whether people are getting more pleasure in life than formerly may be an open question; certain it is that they are trying to. This amusement mania has swept over the country like a flood, or rather it has exhaled like a common atmosphere—very common—from the total social body. It is peculiar to no one section. One might expect it here in the West, but it is no less prevalent in the East. San Francisco and New York are not its only centers. New England, Puritan New England, is pervaded with it. In the old city of Salem, Massachusetts, Crombie Street Church, founded in 1832, secured and transformed for its house of worship the only theater building in the city which was on sale as having been practically boycotted by the good people of Salem. When I left Salem in 1903 the church was sandwiched in between two large theaters. Today in walking through the main streets of the city one sees a theater in almost every block.

As for dancing, it has come almost to supplant the lost art of walking. In city ballrooms and restaurants and country dance-halls, everywhere, it is the favorite pastime.

It is not our purpose here to enter into either the ethics or the hygienics or the psychology of the amusement wave, but simply to note briefly how the churches are relating themselves to it. There are three attitudes which the churches are assuming toward it. In the first place there are the churches which are more or less actively condemning and opposing it.

This attitude is growing less and less common. Mrs. Partington is realizing that the broom is no match for the ocean. Then there are, in the second place, the churches that are trying to meet the situation by seeking to direct and mould the amusement of their young people, centering the amusement life in and about the church itself. They are thus endeavoring to appropriate to Christian uses dancing, moving pictures, theatricals and the better forms of entertainment. To say what degree of success this attempt is meeting with requires more complete information than the writer commands.

The third attitude, which seems to be the growing one, is not so much one of indifference to the problem as a deepening conviction that what the church of today needs to do is **to see her own task more clearly and give herself with greater confidence and consecration to making the realities of the spirit life commanding and resplendent.**

JOHN WRIGHT BUCKHAM.

AN ESTIMATE OF SYLVESTER HORNE.

The Rev. Frank O. Beck, a Methodist pastor in Chicago, contributed to the Northwestern Christian Advocate for May the 13th an article entitled "A Near-by View of Sylvester Horne." We condense the article for the readers of The Pacific:

"Whitefields," West London Mission," "Bloomsbury," —these are the three titles which embody the ideals and activities of denominational Christianity in central London, and one who for six months studiously and sympathetically sought the breadth and depth of their ministry unhesitatingly declares—the greatest of these is "Whitefield's." And my opinion is confirmed by no less a critic than Jones of Bournmouth, who calls this "the mightiest evangelistic work in England."

The history of "Whitefield's" is a chapter in Christian apologetics. In a very considerable degree also it is the embodiment of the character and achievement of the man who for the last decade has molded its ideal and service, Mr. C. Sylvester Horne. Mr. Horne so completely merged his personality and "Whitefield's" that to many people the Church and the man were identical.

Now that Mr. Horne is dead, if one wishes to know him as he was, they must go to "Whitefield's," which reflects in its agencies and operations a social enthusiasm, an optimism and an audacity which truly reveals its great leader.

My opportunity to first speak to Mr. Horne came at the close of a "Pleasant Sunday Afternoon" meeting in the winter of 1911. A decade before, while visiting in London, I had seen him, Atlas-like, take the burden of this great institution upon his then young shoulders. During the ten years intervening I had read omniverously the product of his prolific and versatile pen, had followed with a fellow worker's interest every step in the forward work of this great Church, and now that I was to have a holiday of half a year at the heart of the empire, why should I not spend it at the heart of London's Christian activities, "Whitefield"?

How that men's meeting impressed me! As a member of Parliament, Mr. Horne was useful, markedly so. As pastor and friend of the poor of this great parish, he was of incomparable worth. But as leader of "Whitefield's" men he was indispensable. Other men might address that great Sunday afternoon meeting, other men might enthuse and inspire it but Mr. Horne always led it, if present in body, if absent by his spirit.

It was while first going from this service that I first received the hearty handshake of this virile Nonconformist Church leader. In a word of passing conversation I displayed my countrymen's weakness, by allowing the word that I was an American clergyman to pass my lips. To

be an American churchcman, I knew, was to have open sesame to Mr. Horne's heart and home. He loved our land, was enthusiastic over his visits to us and usually selected an American for summer "supply" for his pulpit. Who dare say that had he his choice he would not have selected to go to heaven from a task so dear to his Brotherhood mission and from a land of such interest as our own?

The evening after this casual meeting I was by his kindly invitation a guest at tea with him and his staff of workers at Toplady Hall, the institute which is a part of the large and well-equipped plant in Tottenham Court Road.

"What is Whitefields?" was the first question I asked my host.

"The answer to your question," replied he, "can best be given by a tour of inspection, and if you will trust yourself to a personally conducted tour we shall soon see what Whitefield's is."

So, he leading the way, we circled the great church auditorium, peeped into the hall beneath the church which is dedicated to the social work of the community, walked through the institute buildings where hundreds of men and women, young and old, congregate seven days of the week, visited Ryland's Hall, used for Sunday school and social gatherings, looked into the "reception" room of the Women's Hostel where the "Sisterhood" is quartered, and passing through the Creche, found our way back to the group gathered for tea, which included Mrs. Horne, who is a sort of sister superior, Mr. Chisholm, assistant to Mr. Horne, and a dozen more resident workers.

"The secret of our work," said this great ecclesiastical captain as the tea was being poured, "is that we do not attempt to meet the twentieth century needs by eighteenth century methods. That would be to court failure. But we do believe in George Whitefield's essential gospel of grace, and we do proclaim it as confidently as he did. We believe also in its living and practical applications, and we endeavor to make Whitefield's a school of applied Christianity as well as a center of aggressive evangelism."

As I heard this vigorous and splendid defense of Whitefield's ideal, I recalled that this "slum-worker" was ten years before a young Cambridge man of high distinction, preaching in Allen-street, Kensington, to a congregation chiefly drawn from the professional and moneyed classes. So I ventured to elicit from him the motive which led to this great change.

To this question he enthusiastically replied, "It was because I came to appreciate the struggle of this under class. I am concerned with social reform on account of my religion. My only hope for the democracy is in the atonement. Before all my desire for social reorganization is my faith in the sacrificing love of God."

But Mr. Horne was more wonderful than Whitefield. He was a member of Parliament, president of the Free Church body, author, leader of Whitefield, a fixed star in British pulpits His personality was an amalgam of religion and social service; idealism and plain, practical philanthropy; Cambridge culture and common sense; a spirit of burning and a spirit of joy, and all at a white heat of intensity.

He is enjoying the first fruits of his eternity. Meanwhile one-fourth million people pass the doors of old Whitefield every day and many will enter and find the place fragrant with his life and be ministered to in his spirit by Mr. W. Charter Piggott, who for several years was his able colleague and now his worthy successor.

THE NEW CONGREGATIONALISM.

An Address by E. A. King, Acting Pastor of Plymouth Church, Seattle and Moderator of Washington Congregational Conference.

From the early days of the English Reformation Congregationalism has been characterized as an open-minded, independent, progressive movement. Its leaders were men of strong convictions and did not hesitate to step out in the face of conventional religion and point the new way. As a reward for such courage men have been imprisoned, stretched on the rack, or burned at the stake! But the truth they enunciated found lodgment in the minds of some and gradually it became a part of the common belief.

In this way the Separatist, the Puritan, the Congregationalist have contributed much to the progress of human society especially along the lines of human freedom and the right to think and act independently. This sense of independency is not confined to the technically called Congregational churches of the world. The Baptists are Congregational in their form of government. So are the Unitarians, the Universalitsts and the so-called "Christians." They recognize no ecclesiastical authority outside of their own local bodies. Congregationalists are democratic in their organization and they foster the democratic spirit wherever they have influence.

This denomination to which we belong is distinguished for its lack of narrowness on every question that is of interest to humanity. This is a negative way of saying that the genius of our life as a denomination lies in its honest welcome to all phases of truth and to every ray of new light that shines from God upon the whole problem of life.

Our pulpits, as a rule, are free platforms from which any message calculated to uplift and benefit humanity may be delivered. Congregationalists have ever worked for the abolition of slavery, for community uplift and for popular education.

The name of Henry Ward Beecher not only thrills the hearts of all patriotic citizens but well represents the spirit of our church at its best. Horace Bushnell is a name that reminds us of the courage of a religious conviction, of one who suffered for a truth that since his time has come to be believed and practiced by most Protestant churches. Lyman Abbott has been for many a clear and forceful leader in the realm of practical religious thinking, and the names of Washington Gladden and Graham Taylor stand out prominently as prophets of the new social age. All of these men and many more began teaching the public at a time when this kind of teaching was unpopular.

But Congregationalists have not been unfaithful to the fundamental truths of the Christian religion though they have ever encouraged freedom of research. The Bible has never been a closed book to them. As John Robinson said, "God has still more light to break forth upon his holy word," and our brave and expectant leaders have lived in the light of this expectation. In science and religion the world has been benefited by the results of this open-mindedness.

While there is no external and artificial authority to

dictate to the individual Congregationalist still he recognizes the value and importance of public opinion and the rights of a majority. He believes in the fellowship of the churches and desires to work in harmony and unity with all the churches of his own order and with every other denomination. But this activity on his part must not come by compulsion but on his own initiative or with his own hearty approval and consent. Such freedom tends to make independent thinkers and cultivates personal confidence. Such men and women are valuable citizens because they are able to contribute something worth while to the public good.

At first our ecclesiastical ancestors were too busy with the questions of conformity and non-conformity to give much attention to the study of theology, but as they gave the matter more consideration they began to break away from the older views of God and His dealings with men. A study of the creeds of Congregationalism will reveal a remarkable development in religious thought. It is a long way from the older Confession of Faith of the Presbyterians, which the Independents endorsed, to the latest deliverance of our National Council recently held at Kansas City. The declaration made there is as follows:

"We believe in God the Father, infinite in wisdom goodness and love; and in Jesus Christ his Son, our Lord and Savior, who, for us and our salvation, lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen."

This creed is not binding upon any Congregationalist because enacted by the Council any more than the creed of a local church is binding upon every one of its members. That is, this creed is an expression of the consensus of belief and is a testimony or witness to the faith of the church in the fundamental facts of Christianity. No individual is compelled to accept it in full, but putting his own conscientious interpretation upon it he may accept it for substance of doctrine.

But Congregationalists make sure of the fundamental things. They put the fact of Jesus Christ first. That is, He is the fullest possible revelation of the character and purpose of God; He is the supreme revealer of moral character; the spiritual guide and the Savior of mankind. In Him we also see perfect man and are inspired to desire to grow into His likeness. From this spiritual assumption and profound conviction come all the rest of the finer qualities of Christian belief and conduct.

Putting allegiance to Christ foremost, all other things take their place and members of our churches are given full freedom of conscience to live in the light of this transforming faith.

Our new creed gathers up into succinct form the long cherished purposes and motives of our foremost leaders and thinkers. "The Kansas City Journal" said, the morning after the creed was adopted:

"That which is of particular interest in this special connection is the fact that without departing from the essentials of evangelica tenets, any great ecclesiastical body, even in these broad and tolerant days, should have adopted a creed declaring that the mission of the church is to labor for the progress of knowledge, to promote justice, to hasten the triumph of peace and to realize the fact of human brotherhood. That sounds like a new Declaration of Independence, the ringing of a new bell of Liberty, calling all men to worship at the shrine of service. The mission of the church, as it was conceived in the days that are still within the memory of men who live, was of labor for the progress, the aggrandizement and the numerical increase of this or that denomination; to promote the partisan welfare of this or that dogma, sect or subdivision of Christendom; to make the orthodox dominant and to suppress the heretical, by what means mattered little. To advance the interests of some denominationalism was the cardinal tenet of the old creed, but the world has long outgrown that attitude. The denominations have gone far beyond that point and, in a sort of federation which forgets for the time being, rather than everlastingly obliterating, the dividing lines of theology, they are meeting in a semi-secular way for the purpose of furthering the cause of human progress, and, in general and in detail, carrying out the purposes so admirably expressed in the Congregational credo that has been suggested

"The great forward step is this formal recognition, as the basic principles of an ecclesiastical confession of faith the promotion of justice, the progress of knowledge, the hastening of peace and the realization of human brotherhood, as the true mission of the Church of Christ. That is the true mission of every religion worth believing, and thus the way is paved for the realization of this splendid dream of unity, which, when realized, will cast aside more of the mooring cables which have in the past been mistaken for the chains that link the church to the throne of God. The church is making banners out of its shrouds and cerements one by one, and is hearing the wireless call of brotherhood that sends it to the rescue of the perishing of whom it piously sang in the old days without paying much attention to the lower lights along the shore.

"Can any real Christian, down in the silent depths of his praying heart, doubt that such a confession of faith as that which has been adopted by the Congregational council would have met with the joyful approbation of the great Founder of the Christian faith? Can he doubt that, from the cruel anguish of Calvary, He would have smiled radiantly upon the declaration that the mission of the church built upon His life, death and resurrection was to make men wiser, juster, at peace with eath other—brothers? Not merely the brothers of unctuous hymns, of sonorous prayers, of dust-dry creeds; not the brothers of fratricidal strifes and unfraternal hates. But the brethren of the Elder Brother. 'Behold, now are we all—all—the sons of God.' Upon what nobler creed can the communicants of one denomination stand, to say nothing of all who have taken on their lips the Great Name, than that of human brotherhood in this inspired and inspiring sense? How can that be too narow or too broad?"

It will be seen, therefore, that as a denomination we have taken advance ground once more and are committed, so far as we are willing to acknowledge the spiritual authority of our National Council, to work for the progress of **knowledge,** to promote **justice,** to hasten the triumph of **peace** and to realize the fact of **human brotherhood!**

Here is a program worthy the attention of the noblest hearts, the strongest minds and the bravest lives. Here is a call to young men to enlist in the service of Christ for valiant endeavor, and a challenge to every man and woman in our great fellowship to throw themselves into a splendid crusade. Here we find **the old religious motive linked up with the modern social passion!** Here is a campaign mapped out that requires the attention of strong men and demands the best they have to give. Any man not interested in this new program of Congregationalism may well question his right to be called a humanitarian or a philanthropist. The call today is for men with

"Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of money does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor,—men who will not lie;
* * * * * *
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking."

In using the term, "New Congregationalism," we do not mean that we have left behind anything of the essential principles that make for a true Christian democracy. As the preamble to the new constitution says,

"The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former Constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the church universal and of this Communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity and fellowship."

Concerning polity it declares: "We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and cooperation in matters of common concern.

"While affirming the liberty of our churches, and the validity of our minstry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."

At the same time we declare belief in the **autonomy** of the local church and the **independency** of **individuals.** We adopt a constitution that leads us into a more compact organization. As Dr. McElveen has said, "The new constitution proposes to make the National Council efficient. An unproductive man is no better than a dead man and he is a good deal more in the way. The opportunity that confronts our church outstrips its present equipment. We have done well. We propose to do better. Jesus emphasized fruitfulness, effectiveness. That is what the new constitution emphasizes. Its adoption means a real step forward."

In other words we have been weak as a denomination because our various societies and departments have for the most part worked independently. Our National Council has been a splendid "talk-fest" without executive power, but, the new council continues its operations; one-half of the delegates remaining over as delegates to the next council meeting, with voting power in our national societies. With Dr. Charles R. Brown as moderator, and Dr. Hubert C. Herring as executive secretary, a commission of twenty capable men to have the oversight of our benevolent societies, to co-ordinate and make them efficient, we have a remarkable organization that is bound to work out the best and most aggressive way of doing our denominational work.

Thus it will be seen that our "New Congregationalism" reaffirms the old fundamental principles of democracy in religion and life, gives creedal expression to the spirit of modern Christianity, links up with it the new socal program, and provides a perfected instrument to aid in bringing in the Kingdom of God.

Seattle, Washington.

WEALTHY CHURCHES IN NEW YORK CITY.

An article in The Boston Transcript notes the conditions as to churches in New York as follows:

One of the most costly and generous parish churches in the world is St. Thomas Episcopal, Fifth avenue, New York, with a property worth $3,500,000 to $4,000,000, an expense to maintain of $60,000 a year, and giving to causes outside of itself $275,000 a year. Now there is to be relocated a second Episcopal Church in that city that will rank with St. Thomas if it dies not surpass it. It is the famous St. Bartholomew's Church, attended by the Vanderbilts and in part endowed by them, and now standing in Madison avenue, within a stone's throw of the Grand Central Terminal.

This Madison avenue district is rapidly changing into a business one. In Park avenue, a block east and a few blocks north of the famous railroad terminal, is being developed one of the most remarkable sections of any city. It is above the New York Central tracks. Park avenue is being made into a most attractive boulevard, and upon it, and in the whole section once given up to railroad purposes there is making a residence section the equal of any in any city, with no thought of railroads beneath it. It is into this district that St. Bartholomew's goes A site worth $1,500,000 has been secured, and it is rumored that $2,000,000 wil be expended in a plant. In completeness the whole may even surpass St. Thomas near by. The location is in the same block and two blocks east of St. Patrick's Cathedral.

It is stated by those who know that Manhattan Island at this moment presents the strangest situation as regards churches that anybody anywhere ever dreamed of. Churches in some parts are failing dismally, driven out by changing population conditions, while in other parts are parishes like Trinity which had an income last year of $998,400, a Cathedral of St. John the Divine costing $10,0000,000, new Presbyterian, Baptist, Episcopal and Catholic projects under way involving $6,000,000 to $8,000,000. Never were greater contradictions of failure and success presented by churches in one city.

PROBLEM OF OUR RAILWAYS.

A London Impression, as to Whether We Are Drifting Towards Government Ownership.

A London correspondent of the New York Post writes:

"At this distance, it is undoubtedly very difficult to draw very intelligent inferences of the march of events in your country. As regards your railroads, however, I find that an opinion is gradually being formed by those who are most in touch with your affairs and who best understand your country that you are drifting very rapidly towards an actual nationalization of your railroads.

"Do not suppose that the people who hold this view consider that such an event would be a desirable one from the standpoint either of shareholders or of the country. But it seems to them that you will presently reach a position, if you have not reached it already, when Government ownership will be the only logical outcome of an impossible position. In other words, your railroad management is being so hedged round with limitations of every kind—limitations which, moreover, seem now to extend even to methods of financing—that presently, as we see it, shareholders will have in reality no kind of control of their own property.

"This means a condition of things which an intelligent people, such as your own unquestionably is—with an instinctive sense of liberty and justice—would scarcely permit to continue, and nationalization, or something akin to it, would possibly have to follow. There is, of course, the greatest possible interest taken at the present time in the question of freight rates; but it seems to us that here again you will be on the horns of a dilemma. For even if bare justice is done to the railroads, shippers will be sure to be up in arms if rates are allowed to be raised, and labor will be heard from. In other words, there will be a clashing—or what will be called a clashing—between private and public interests, and, unfortunately, the tendency at the moment, is to give an eager ear to the claims of the laborer, and to think very little of the safety of capital invested, even though such capital is largely made up of the savings of the thrifty portion of the community and constitutes a protection for old age.

"This is one phase of the great social evolution which is now taking place, and we seem to have reached just the point when it is most difficult to tell as to what will be the ultimate effect upon investment securities."

FAITH.

God grant me in the vale of pain
  The power to look beyond and see
The blessed heights, where once again
  Relief may come to me.

God grant that in the night of grief
  My heart may know that day is near,
And, clinging fast to such belief,
  Find light ere dawn appear.

—Virginia W. Mackall in the Churchman.

Jesus had a sorrowful love for Judas, a dutiful love for Peter, and an affectionate love for John.

VALUATION.

The old Squire said, as he stood by his gate,
  And his neighbor, the Deacon went by,
"In spite of my bank stock and real estate,
  You are better off, Deacon, than I.

We're both growing old, and the end's drawing near,
  You have less of this world to resign,
But in Heaven's appraisal your assets, I fear,
  Will reckon up greater than mine.

They say I am rich, but I'm feeling so poor
  I wish I could swap with you even,
The pounds I have lived for and laid up in store
  For the shillings and pence you have given."

"Well, Squire," said the Deacon, with shrewd common sense,
  While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
  And the thing can be easily done!"

—John Greenleaf Whittier.

MT. HOLYOKE DROPS DOMESTIC SERVICE.

President Wolley said last week concerning this: "There are practical difficulties of administration with 800 students and the work often interfered with the academic work of the college. One could not expect the Professor of Mathematics to excuse pupils from recitations to answer the door bell or the telephone. More and more help had to be hired; it sometimes proved too heavy for the students. It was an expensive method and we began to feel that it was not a scientific management.

"I began to notice that girls at Smith and Wellesley could go through college more inexpensively than at Mt. Holyoke, because there were more opportunities for earning. Our work being done by so many there was not work for the few. Some of the parents asked why the $50 should be deducted from the rates for their daughters who did not need it, when there were other students who needed very much a reduction of twice that sum.

"Mary Lyon, founder of the college, had a saying that whatever was done should be done thoroughly if it was only the folding of an apron, and with too much work it might not be possible for the girls to do everything well and the moral of slighting was not good, though I do not think we should have discontinued the work for that reason. While there were some of the students who might be able to complete both their academic and other work satisfactorily, yet they might not have the time necessary for proper recreation which they should have. There should always be a margin for that.

"It will take up two or three years to work this out. There will be several co-operative houses and many students at the college will finish their course as they began it. I do not think it will make any difference to the democracy of the spirit of the college. I think that is founded in something deeper. The rates of the college will be raised from $350 to $425, but that will include some of the things that the students have had done outside hither-

to. The doing away with the general house work will give the students more oppotunity to care for their own rooms and they will continue to give those daily care. It is not for many years that the students have done the heavy work of the house. They are not expected to go into the kitchen at all. Some of the work that is done now is in connection with the library and the laboratories, work that could not be done by maids and it is this work that can be done by students helping to pay their own way."

AN OPTIMIST'S NOTES.

Hugh Elmer Brown, Pastor of Pilgrim Church, Seattle.

Some things live a long time after they are on their "last legs."

Books above a man's mental level are the ones which educate him.

We renounce disguises in our real recreations; we reveal our quality.

What a man prefers to do when he has nothing to do, judges him.

It is better to be luminous than voluminous.

The grace of giving is the finest flower that blooms in this old world.

Ideals are desolate and paralytic until they present themselves in a living personal being.

Conscience is a mirror in which we may read the reflections of an eternal justice.

Devotion to a cause delivers from the miseries of a self-centered existence.

Christianity sings the recoverability of the worst man. No other religion has a gospel for the gutter.

If God restrained all prodigals, parents would lose all responsibility and God would become a universal nursemaid.

The jaunty assumption that everybody used to go to church is pure fiction. Multitudes have never gone to church. The monotonous moan over decreasing church attendance has gone up incessantly.

People do go to church in our age, and they go by the millions. More people are in the churches on any given Sunday than entered the polling booths at the last election.

Hundreds of thousands of wage-earners wend their way to church every week. The Church would collapse without them.

Many people stay away from church. Consider infants, the sick, the shut-in, the dying, the deaf, the engineers, the policemen, the nurses, the firemen. They have valid reasons.

Some people would not go to church, even if the church were perfect. Multitudes are so caught in the furious wheels of the money mill that worship is boresome, to them. No changes in the church service would persuade them to become regular attendants.

The new humanism of our day seems to many devout souls remote from religion. But it is at bottom profoundly religious It is not improbable that the next great "revival" will reach men along the road of social service.

The practical details of the work of social reconstruction should be left to secular agencies. The church should confine herself largely to cooperation in the reconstruction of public opinion, and the regeneration of public conscience.

The Church has founded practically every hospital; endowed nearly every college; supports practically every charity; trained practically every man and woman now working among the poor. Impatient pessimism may assert that the Church is callous to the needs of the masses, but a fair observer knows better.

Never in the history of the world were the fundamental principles of Jesus so honored as in our own time. Never has humanity seemed so precious. Never has sham been so hunted by the truth. The spiritual tide is rising and he is blind who does not see it.

Among the Churches.

Bloomington.—After a pastorate of two years, Rev. George L. Marsh has resigned this pulpit.

San Francisco, Mission.—Two persons were received into membership May 10th, and four on May 3rd, making a total of 22 since the beginning of the year.

San Francisco, Bethany.—Rev. C. L. Mears addressed a meeting of the Sunday School teachers at their monthly dinner Wednesday night, last week. Forty-five were present.

Santa Cruz.—The church has adopted the last national National Council Creed. At a recent meeting is was voted to hold our own Sunday evening service this summer instead of uniting in union tent meetings.

Los Angeles, Park,—After being pastorless for two years, although during this time it has been supplied by Rev. A. W. Hare, the Park Church of Los Angeles has called to its pulpit Rev. J. M. Morrison of the North Church, Pasadena.

Oaklanad, Plymouth.—The corner stone of the new building now under construction will be laid next Sunday at four o'clock. Address by Dr. Van Horn of First Church. The floor will be laid by that time and chairs will be arranged for those in attendance. The public is cordially invited.

NOTES AND PERSONALS.

President Nash, of Pacific Theological Seminary, has gone east, expecting to remain about ten weeks.

Mr. Lorbeer, a student in Pacific Theological Seminary, will supply for the church at Sunol during the summer vacation.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Mrs. Ira Allen will read the Resurrection chapter from the Story of Barabbas.

Our Southern California representative writes that his report of the Southern California Congregational Conference, in session last week in San Diego, will appear next week.

The Rev. H. H. Wikoff, Pacific Coast Secretary of the Church Building Society, has been doing field work in the east for some time. Mr. Wikoff's experiences in the west make him a valuable man for such work in the east.

The Rev. Dr. M. C. Hazard, Editor Emeritus, of the Congregational Sunday School and Publishing Society, accompanied by Mrs. Hazard, is visiting on the Pacific Coast. Dr. Hazard was at the Monday meeting of the Ministers of San Francisco and vicinity.

The recent article in the Congregationalist by Secretary Barton of the American Board has brough to the Pacific several requests from the East for copies of the pamphlet on "What We Believe." Those articles evidently are to have extensive circulation.

Reports from churches in San Francisco and other bay cities tell of a much larger attendance in many of the churches last Sunday because of the "Go-to-Church Sunday." The effort, however, does not seem to have been any such success here as it was in many other cities.

The Rev. Dr. Gammon, District Secretary of the Congregational Sunday School and Publishing Society, and the Rev. Miles B. Fisher, Pacific Coast District Secretary, are giving addresses along the educational line of the Society's work at various places on the Coast. They have spoken in several places in California during the last two weeks, and go this week to Oregon and thence to Washington.

DEDICATION OF THE NEW AUDITORIUM OF NORTH BERKELEY CONGREGATIONAL CHURCH.

The beautiful and commodious new auditorium of the North Congregational Church, of Berkeley, was dedicated last Sunday afternoon.

The dedicatory sermon which was given by the Rev. Dr. Francis J. Van Horn, pastor of the First Congregational Church of Oakland, was one so graphic in structure and delivery that it will remain long in the memory of all who heard it.

Among those participating in the services in addition to Mr. Patterson, the pastor, and representatives of the Board of Trustees, were the Rev. G. D. Yoakum, pastor of Park Congregational Church, Berkeley; the Rev. H. K. Hamilton, pastor of Wesley Methodist Episcopal Church; the Rev. W. R. Hodgkin, vicar of All Soul's Church; the Rev. Dr. Brooks of the First Congregational Church; the Rev. B. F. Sargent, a former pastor, and Superintendent Rathbone of the Northern California Congregational Conference, also a former pastor.

Mr. Patterson, the pastor, who was chairman of the Building Committee, gave a brief history of the Church, and transferred the new building from the committee to the board of trustees. With words expressing great satisfaction and joy he presented to Mr. W. T. Martin, who is chairman of the board, the keys of the edifice, with the hope that it would be used ever for the uplift of mankind.

Mr. Martin in his response, showed that he, as chairman of the board, had a realization of the responsibility devolving upon one and all, and called on the people in an impressive way to so support their every effort as to make the church a far-reaching influence for good. Tribute was paid by him to the loyalty of the members of the church and to Mr. Patterson as an able and faithful leader.

Dr. Brooks brought the greetings and congratulations of the First Church and the larger fellowship, impressing the need for the expression in every way of gratitude for life as it is in the vision which came into the world in and through the Man of Nazareth.

The prayer of dedication was by the Rev. Dr. L. D. Rathbone. Very fittingly, also, the prayer just before the sermon was by the Rev. B. F. Sargent, formerly pastor of the Church.

The new building, a picture of which is given here-

with, is on the corner of Walnut and Cedar streets. It faces west, toward the bay, and presents a very attractive appearance both from the west and the north. It is connected with the old building which faces the north on Cedar street by a pergola, and has a side entrance on that street. The seating capacity without the gallery is 470; and the gallery will accommodate about fifty.

The interior is tastefully finished in agreeable colors, and all in all the structure is inviting and inspiring.

The North Congregational Church merits indeed most hearty congratulations.

In his sketch of the work as it had developed during the years Mr. Patterson went back to March, 1891, when a little Sunday school was organized by the Rev. O. G. May who was then a member of the First Church. This was the nucleus out of which came the church, organized in June, 1892. On the 23rd of May, 1893, a building was dedicated. In 1905 the building which is hereafter to be used for Sunday school and social purposes was moved from the corner of Cedar and Oxford streets to its present location on the lot and a basement put under it for Sunday school and social purposes. Later the corner on which the the new auditorium stands was purchased at a cost of $5,200, and the corner on Oxford and Cedar was sold, so as to make possible an auditorium removed from street car noises and yet close to the car lines.

This new edifice has been built at an expenditure of $15,250—just $250 more than the original estimate. Such changes and improvements are being made on the old

building as to make the whole equipment one which will serve the needs of the church and community excellently for many years.

WOMAN'S BOARD AND WOMAN'S HOME MISSIONARY UNION MEETINGS.

The spring meeting of the Northern California Branch and the Woman's Home Missionary Union will be held at Pittsburgh on Thursday the 4th of June. Pittsburgh is on the Oakland, Antioch & Eastern Railroad, and the ride on that new road is a beautiful one. If there are sixty or more to go the round trip fare is $1.25, the price of a single fare one way.

It will be necessary to know as soon as possible how many can go, so that the one-way fare may be assured. Those who are planning to go please send names and money for ticket to Miss Alice M. Flint, 60 Santa Clara avenue, Oakland, before June 1st. Luncheon will be served by the women of the church as usual.. There is a picnic place near Pittsburgh where others, who want to take advantage of this may go.

The train leaves Fortieth and Shafter streets, Oakland, at 9:30. Persons going should be there fifteen minutes earlier so as to have time to procure tickets.

A PLEASANT SUMMER PLACE.

Anyone desiring to spend the summer in the mountains, please address Mrs. A. C. Heriot, Portola, Calif. References asked and given.

The Home.

"LOVE WILL FIND OUT THE WAY."

Ye that follow the vision
  Of the world's weal afar,
Have ye met with derision
  And the red laugh of war;
Yet the thunder shall not hurt you
  Nor the battle storms dismay;
Tho' the sun in heaven deserts you
  "Love will find out the way."

Your dreamers may dream it
  The shadow of a dream,
Your sages may deem it
  A hubble on the stream;
Yet our kingdom draweth nigher
  With each dawn and every day,
Through the earthquake and the fire
  "Love will find out the way."

—Alfred Noyes.

WHEREIN SOME FAIL AS PARENTS.

Children's Confidence Held Only by Sympathy.

When you hear parents complain that their children are growing away from them it is safe to say that the fault lies invariably at the door of the parents themselves. They have failed in some way of their responsiveness; have been unable to put themselves in the place of their children. The parents in happy alliance with their children, says a writer in The Century, are those men and women who remember minutely the vivid emotions of their own childhood, and the unsuccessful parents belong to the majority who have forgotten. And because of this forgetfulness of youth, there has grown up that ancient and pitiful misunderstanding between parent and child.

One grievous result of such misunderstanding is the failure to give children the kind of training to which they could sympathetically respond. "One of the sorry jests of life is that most children know, as most parents do not, how children should be brought up. It is born in them, as imagination is born, and, like imagination, is lost with maturity. They know that for confidence they will give confidence; for obvious justice, justice; for true love and sympathy, they will walk through fire."

American young people, the writer maintains, are notoriously ill-bred, and for the simple reason that they are badly brought up. They are the logical product of unusual severities and unusual indulgences, the sport of fads and whims and fancies, unchecked by any determinate philosophy. Any settled method is better than none at all, and the German's stiff insistence upon respect accomplishes something, because it is built upon a definite philosophy; just as the French love and camaraderie accomplish something for the same basic reason. Therefore in both these countries children of whatever age are in far closer alliance with their parents than they are in America.

French Parents Always the Comrades of Their Children.

The French parents enjoy a surprising degree of intimacy with their adult children, largely because of their power of keeping at any age something of the child's point of view. They continue to be comrades to their children, and "no one, of any age, will do or think anything that intentionally injures a comrade."

The writer deplores the fact that in a mechanical age we have grown to trust to a certain machinery of education, once well started, to turn out well developed and finished children. "But we cannot start the machinery which takes care of a soul, and leave it with any hope of success. The fault is a national one, and not confined to any particular class. The society woman has often been accused of turning her children over to strangers; but the farmer's wife, the tradesman's wife and the women of the tenements are not much more patient than she. When there are not nurses and governesses and tutors, children are driven out of doors that they may not be "underfoot"; schools are a welcome factor in getting them out of the way. When they cease to be toys, they are always discovering themselves to be troublesome."

Another fact which militates against a continuing comradeship between parents and their children is that, while it is understood by both parents and child that the parent is the traditional pattern of conduct, parents are apt to make the unconscious reservation that this means **good** conduct. "The children watch their two great stars in the morality play of life. They are kindly critics, but loose passion, dissension and little meannesses cannot altogether escape them in a performance that lasts for years.

"But by far the worst fault of this phase of the attitude of American parents is that, in ignoring the intelligent existence of their children, they create a barrier between their children's lives and their own. Children cannot be ignored, or listen to comments or discussions upon or about them, without a growing sense of remoteness from their elder's minds and hearts; for they rarely hear a grown intimate of the family discussed in the same impersonal way in the presence of the intimate. No parents can expect

their intelligent child to feel truly in their confidence when the child's intelligence and very humanity are persistently ignored."

Reserve of Parents Cause of Reserve in Children.

"In general, parents get great or little, rather according to their own receptivity than to their own gifts. But few of them are willing to give up the key to that sanctuary where their very selves are shrined. It is not surprising, therefore, that children, as they grow older, retire more into themselves, and develop that reserve which so greatly puzzles and distresses their elders. They give their confidences freely, and retire them only when they find them socially condemned. There is a wide difference between being laughed at and laughed with, and a child who has found that an innocent confidence has caused a perplexing embarrassment grows wary lest he again fall into mysterious sin. Whatever his desires may be, the discovery dawns on his subconscious soul that he is living in a world of familiar strangers, that society is divided not only by caste, but by age, and that he must find his true intimates among his juvenile peers.

"There is only one comprehensive rule for bringing up children, and that is that we must honestly rack our reluctant minds until they give us back something of our own forgotten emotions; that we must give in measure as we expect to receive; that we must acknowledge the child's mind and emotions to resemble our own in scarcely limited counterpart. Children learn most by example, and they throw open the doors of their hearts to those who have shown them that hearts have doors."

For The Children.

THE CROCUS TOLD.

The North Wind breathed to the ear of Spring,
"Let us tease the children who watch for you."
Then he scattered snow on the waking green
And kissed to frost all the morning dew.

The pussies shivered along the bough,
The lilacs murmured, "Tis growing cold,"
And the children feared that the Spring had flown,
But the Crocus told.

Oh, gold and purple and spotless white,
Each wee brave head through the earth came up.
The sky smiled greeting, the frost, ashamed,
Was melted to dew in each fairy cup.

The Bluebird, caught in his Southward flight,
Stole back, ashamed he had feared the cold,
And the North Wind growled, "I had cheated them,
But the Crocus told."

—Phila Butler Bowman, in the Kindergarten Review.

DOROTHY'S FIND-OUT CLUB.

Dorothy sat down on the ground and watched Worker, the ant. "Please tell me what you are doing," she said.

"I'm building a door for my house," answere the ant. "I had a nice one, but the gardener stepped upon it and spoiled it. This round hole is my new door."

"Where are the windows?" asked Dorothy.

"We have no windows," said the ant, "although our houses are forty stories high."

"O my!" exclaimed Dorothy. "I wish that I could see into your house."

"If you could," said the ant, "you would notice long, broad halls that lead to different parts of the house and small rooms that open from them."

"All the dwellers of the garden build their houses differently," mused Dorothy. "What are you doing now, please?"

"Brushing my clothes, for you must know that we are very clean creatures. We use our hairy forelegs as clothes-brushes, as you see me doing now. Our saliva is our soap, and our soft tongues are our sponges."

Dorothy laughed. "Now, please tell me about your children," she said.

"We are very attentive to the children. On rainy days we carry them down to the lower stories, where it is dry, and on warm days we carry them to the upper stories; sometimes we carry them out into the sunshine. But I must go now."

And the ant disappeared.

As Dorothy leaned over and peeped down the small, round opening, something struck her on the hand with a bump! She looked down and saw Sir Grasshopper, dressed in his jacket and trousers and cap of bright green. He gave a flying leap into the air.

"Tell me, how can you jump so easily?" said Dorothy.

"See my hind legs," said the grasshopper; "they are twice as long as the others."

"How do you build your house?" asked Dorothy.

"We do not build; we make our home among the grasses. Perhaps you have noticed that my coat is the color of the grass; the color is my protection."

"Tell me about your babies," said Dorothy.

"When baby grasshoppers are hatched, they look very much like their mothers and fathers except that their wing covers are not wholly grown. But I cannot stay here a moment longer," he said. And away he hopped.—Youth's Companion.

DOLLIE AND THE PRINCESS.

"Dollie, will you go into the garden for me, and get some mint for the peas?"

"Yes, mamma, as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went about doing good and helping everyone she saw in trouble."

"Dollie," said mamma, presently, "you didn't go for that mint, and it is almost time to start dinner."

"I will, mamma, by and by, but how I should love to be a princess, like this one, and be able to help make everyone round me happy!"

Mamma finished shelling the peas and went for the mint herself, while Dollie scarcely looked up from her book.

"Oh, Dollie, p'ease tie 'is 'tring on my horse, the old one's bwokened." It was Baby Bertie speaking to her.

Dollie threw down her book impatiently. "You are a little nuisance!" she exclaimed, as she grabbed the string from her brother's hand so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a

good time all by myself."

Mamma was coming out of the pantry just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have a good time all by herself?"

"N-no," mamma, I don't think she did," said Dollie, very slowly.

"Well," continued mamma, "if you really want to be like her, you can't begin a minute too soon."—The Messenger for the Children.

MOTHER'S BIRTHDAY PRESENT.

It was Mother's birthday. On her plate at the breakfast table lay four parcels neatly wrapped in white paper and tied with ribbons. The children were in their places, but no mother appeared.

Mary, the housemaid, gave them their cereal, and just as they had finished it Father came downstairs.

"Mother isn't coming to breakfast," said he. "Let's play Twenty Questions. Mother had a birthday present this morning. You may ask me twenty questions about it, and guess what it is."

It was nothing unusual for Mother not to come to breakfast, for she had not been feeling well lately, but for Father to propose a game at the breakfast table instead of rushing to catch his train,—that was very unusual indeed.

"Is it an animal, vegetable, or mineral?" asked Louise.

"An animal," said Father, promptly.

"An animal itself, or part of animal?"

"An animal, itself."

"Has it wool, hair, or feathers?" asked Ruth.

"It has a very little soft hair."

"A coon kitty," guesed little George. "Mother' said she'd like to have one."

"No; ask more questions."

"What kind of a noise does it make?" asked Harry.

"The only noise I have heard from it was a very tiny squeak."

"A crying doll?" asked Ruth.

"No; that is the best guess yet, but not quite right."

"Is it alive?"

"Yes, very much so."

"I guess it's an effulunt," said Georgie.

This guess produced shouts of laughter. "O Georgie, the idea of anybody giving mother, an elephant, and her having it in her room! How many questions have we asked, Father?"

"About three hundred, it seems to me," said Father, gravely, "but go on."

"Who gave it to Mother?" asked Ruth.

"God did," said Father, reverently. "We must thank him by loving it dearly and being kind to it."

"O Father," said Louise, 'is it—is it"—She whisper'ed her guess in Father's ear, and he said aloud,—

"Yes, it is a little baby sister."

The children were jumping up and down, clapping their hands, but Father motioned for silence. "Remember that a little baby is a very delicate creature. Nurse will take you into Mother's room, one by one; but you must be very quiet, and come out as soon as you are told."

"I am going to take Mother's handkerchiefs up to her," said Louise, picking up the parcel tied with a flowered ribbon.

"I will take her apron," said Ruth, picking up the one with the blue ribbon.

"Mother and baby can both smell my roses," said Harry, taking under his arm the box tied up with pink.

"Baby shall have some of my chocolate drops," said George, picking up the smallest box, which was tied with red.

Mother said that they were the dearest children in the world, but neither she nor baby ate any of the chocolate drops that morning.—Kate Lawrence.

I WONDER.

They seem so very strange to me,
The things I can never see!
The thunder makes a threatening noise
To frighten little girls and boys,
But though I hear it all around,
I cannot see what makes the sound!
The wind goes roaring through the tree,
Or comes and frolics after me,
But I can never catch a sight
Of Mr. Wind by day or night!
And sometimes when its still, the cold—
But I can't see the cold at all—
Will nip my nose, and make me scold,
Or how it makes the mercury fall!

And this is also very queer,
The things I see but cannot hear!
The sun goes marching up the sky,
The moon and stars hang low and high,
The earth goes buzzing, buzzing round,
But I can never hear a sound!
And then I take my seeds and sow
Out in the garden patch, but though
I watch them morning, noon and night,
And listen, too, with all my might,
I cannot hear or see them grow,
They seem so very still and slow.
But surely as I run away,
And quite forget myself in play,
My plants all steal a march on me
And blossom when I do not see!
And so, although I never hear
Or see myself from year to year,
Grow one bit bigger, still I can
Believe some day I'll be a man.

—Winifred Ballard Blake.

A TROUBLESOME DOLL.

Dolly's lost her arms and legs—
Careless thing to do!
Dolly's gone and lost her head,
Lost her body, too.

Nothing but her wig is left
On the nursery shelf.
Oh, I've told her lots of times
Not to lose herself!

—Good Housekeeping.

The voice of one crying in a wilderness may effect more than the voice of many, crying in a city.

WISHES.

I wish my eyes were big and blue,
And I had golden curls;
I wish my legs were fatter, too,
Like other little girls'.

I'd love a dimple in my chin;
I wish my mouth were small—
And oh, the way my teeth fit in
I do not like at all!

But daddy says he really thinks
That when I get my growth,
I'll look like mother. "Cheer up, Jinks!"
He says, and hugs us both.

How very splendid that would be!
I wonder if it's true—
For mother says that she can see
I'm daddy—through and through!

And they don't look alike one bit;
It's queer as queer can be
That I can look like both, and it
Just makes me look like me!

And when I wish my hair would curl,
And that my eyes were blue,
My mother says, "No, little girl—
For then you'd not be you!"

—Edna Kingsley Wallace.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

SPEND YOUR VACATION

In Yosemite Valley

THIS SEASON.

It costs no more than many commonplace resort. In Yosemite there is nothing common. There is plenty to do and see, and rest and recreation not found elsewhere.

AUTOMOBILE SERVICE IN THE PARK

Auto stages will carry the visitor between the railroad and Yosemite, one of the finest auto trips in the world, without extra cost.

ASK FOR YOSEMITE OUTING FOLDER

See any railroad ticket agent, or address
YOSEMITE VALLEY RAILROAD CO.,
Merced, Calif.

Pacific Congregationalists

could not find a better year to visit

YOSEMITE

AND

CAMP CURRY

than in 1914. Have you seen the snow scenes—8 feet on overhanging rock, Glacier Point. All the railroads have the rates and routes.

SPECIAL RATES TO MINISTERS AND THEIR FAMILIES, $12.50 PER WEEK.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet

Address, THE SECRETARY.

Pacific Theological Seminary

—Located at—
Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Next year opens August 18, 1914. Address President, C. S. Nash, D. D.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 560 Union St.

San Francisco, Cal.
Telephone Douglas 4143

Mrs. Kate S. Hart Mrs. M. S. Burland

Cambridge Apartments

929 Pine St., San Francisco
Between Mason and Taylor
Two, three and four rooms furnished.
Country Trade Solicited.
Under direct management of
MRS. K. S. HART,
formerly of
"The Ramona," 130 Ellis Street, and
"The Catherine," 1589 Sacramento St.

Let us not aim low. Even when we aim high we shall fall short quite enough. But to have low aims and to fall short of them is indeed to fail. A low aim is itself a sin.

MILLS COLLEGE

A COLLEGE FOR WOMEN
Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and January.

President Luella Clay Carson, LL.D.
For catalogue and information address
Registrar, Mills College P. O., Calif.